

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## The Christian Secretary

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### TERMS.

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### Communications.

For the Christian Secretary.

#### Exposition of the Prophecies.—No. 17.

In the Christian Review for March, 1842, there is an article entitled, "Remarks on the Book of Daniel," which, as it is a recent work of high authority, and its sentiments in direct opposition to the sentiments which I have advanced, deserves to be noticed.

A sentiment which has no foundation in truth, and which is the foundation of all the author's mistakes, and the rock on which hundreds have foundered, is recorded on the 19th page of the Review. The author is replying to a position of Bishop Newton, which position is as true, and as well sustained by the Scriptures as any position ever was, that did not admit of a mathematical demonstration. The sentiment is, "The imagery of prophecy and of parables, we reply, need not always be applied with the utmost precision. It is often sufficient, if it suggest the general idea intended to be conveyed, and leave it to every one's good sense, in view of all the circumstances, to perceive the precise meaning." The sentiment may be true, as respects parables, but as it respects prophecy, nothing can be more untrue, or more mischievous in its effects. That sentiment, practically carried out in explaining the prophecies, has rendered ninety-nine hundredths of all that has been written on them, worse than useless to the world. The author cannot produce a single instance from the prophetic writings of the Old Testament relating to Christ, the nation of Israel, or any other nation or city, that is recorded by the pen of inspiration, and already fulfilled, which has not been fulfilled with the utmost precision. Could he have produced a single instance from prophecy that would have sustained his position, he never would have coupled prophecy and parables together, as he has done in the above passage. Parables have no connection with the point of controversy between him and the Bishop.

After having advanced several arguments to prove that the fourth beast represented in the image seen by Nebuchadnezzar was not the Roman empire, but the Grecian dynasty founded by Seleucus 312, B. C., our author asks: "Why, then, should we look elsewhere for the fourth kingdom?" (page 10.) My reasons for doing it, are as follows:—1st. It is expressly declared that in the days of these kings (kingdoms) the God of heaven set up a kingdom, (Dan. 2: 44.)—that that kingdom shall never be destroyed,—shall not be given to other people, but shall stand forever,—shall be given exclusively to the saints; (Dan. 7: 27.) Not a word of all this is true of anything which can rationally be called a kingdom that existed on earth during the existence of either of the four kingdoms, if that of Seleucus and his successors was the fourth. It is true of nothing but the gospel kingdom, and is literally true of that. That kingdom we know was not set up under the dynasty of Seleucus, but that of the Romans. This is proof strong as the pen of inspiration can give, that the Roman empire was the fourth beast.

Our author endeavors to avoid the force of this argument by altering the rendering of the text thus: "It was in the days of these kings that the God of heaven should set up [cause to stand] a kingdom which was not to be destroyed; that is, he would preserve, sustain, and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." (Rev. page 12 and 13.)

The above rendering does not remove the difficulty, for God himself could not cause a kingdom to stand that had no existence in that period of time in which it is said he should cause it to stand. I would ask the learned author of the above passage for his authority, from reason, or revelation, for calling the true religion, or the promises of God, a kingdom? Does he mean to say that God's sustaining the Jewish church and worship during the persecutions of Antiochus Epiphanes was a fulfillment of the prediction, and that that church and worship was the kingdom described by Daniel? If so, and this was the fact, the book of Daniel must be fabulous. It could not be from God; for that church and worship has long since gone to the shades. Instead of having broken in pieces and destroyed all these kingdoms, it has itself been broken in pieces, and destroyed. I challenge all the learned professors on earth, to find in anything else but the gospel kingdom, that which will agree with Daniel's description of the nature, effects, and durability of that kingdom. If then, Daniel's description can apply to nothing else but the gospel dispensation and kingdom, and does apply to that with the utmost precision; if that dispensation and kingdom did commence under the Roman government, and had no existence under that form of the Grecian empire supposed to be the fourth by our author, we are driven to the necessity of rejecting either his exposition, or the positive testimony of the prophet Daniel. He has conceded that Antiochus Epiphanes, who was the last of that dynasty, died 164 years before Christ. (Review, page 1, note.)

My second reason for dissenting from the author's opinion in respect to the fourth beast, is, that it is contrary to the analogy of prophecy in respect to the figurative representation of beasts and horns.

Beasts represent imperial governments—a horn that of a single nation; and I assert with Bishop Newton that in no case does it represent an individual king. It is true that it is said in respect to the great horn of the he goat, that it is the first king. The horn represented the origin of the Grecian empire from the conquests of a single nation. The horn was a representation of its government—its size a representation of the first king. If this government ended with Alexander, with what propriety was he said to be the first king? A beast always represents one government, and but one. The number of horns on a beast never represent a succession of kings, but are invariably used to represent the number of nations that compose the empire, when seen by the prophet. Ten successive kings would not make a beast that had ten horns, there must be ten kingdoms united in one government to make such a beast. The horns were seen at the same time all standing at once on the same beast, which is inconsistent with the idea of succession.

My third reason is, that our author has not made out the ten horns in the government of Seleucus and his successors, even upon his own principles of ten successive kings. A rightful heir is not a king who never reigns, or usurper who murders his sovereign to obtain a kingdom, but fails, is not a king, neither is a pretender who never accends the throne. If either of these are kings, let it be proved. EZEKIEL SKINNER.

For the Christian Secretary.

#### Power of the Religious Press on Moral Subjects.

Madame de Staël lived and died in the belief that revolutions are effected by a succession of clever pamphlets. Such are newspapers; and in France, they not only control, but even create, public opinion. They originated the revolution which put Louis Philip on the throne; and such is their power there, that a few leading journals in Paris could, if they would, keep the peace of France, if not all Europe, for ages. I am aware their influence is not so great either in England or America; but reaching almost every man of intelligence, and suggesting or modifying his trains of thought, they must, sooner or later, give law to public opinion on all moral questions brought before the community.

The religious press is restricted to narrower limits; but within those limits, its influence is not less decisive. It operates more slowly, but with equal certainty of success. Its facts and arguments, its anecdotes and illustrations, repeated every week, sent to the fireside of our most influential families, and thus giving direction, impulse and tone to all the local law-givers of opinion, cannot well fail to leave an indelible impression on the sentiments and character of every reading community.

Let us analyze this process. Few minds think for themselves; and even these depend much on their daily reading for their subjects of reflection, for their facts, arguments, and illustrations. The newspaper is always at hand, and will be found in nine cases out of ten, to furnish their topics of thought, conversation and debate. It is the common store-house, the people's encyclopedia. It suggests, or moulds, or modifies nearly all their views. The religious press is in fact the high priest of public opinion on all the great moral questions brought before a reading community, and it cannot escape from a responsibility that is commensurate with its wide and transforming influence.

Look at this power of the press in given departments of benevolence and reform. It has, under God, done more than all other agencies put together, to create and sustain those habits of liberality which are, now sending salvation through the world. The missionary cause is a nursing child of the press. Equally essential has it been to every enterprise of benevolence or reform; nor could any of them without its continued aid, retain its hold on the community for a single year; and it might, by a proper concentration of its power, secure for any worthy cause both favor and success.

Such an enterprise is that of Peace: and I verily believe it is in the power of the religious press to revolutionize the war-sentiments of every christian community, to prevent through all coming time the actual return of war, and eventually put an end through Christendom to the custom itself. It may not be able at once to repress every local outbreak of the war-spirit, like that in Maine or on our north-western frontier, a few years ago; but it will suffice, if its organs are all united, to hold back the nation from a hasty, reckless appeal to arms, and thus secure a peaceful adjustment of all their difficulties.

Let us state the case. There are more than fifty religious newspapers in this country; and, going into nearly every neighborhood, and reaching all the leading minds both in the ministry and the church, they can scarcely fail, if they choose, to control the main-springs of influence through the land. In every city, town and village, in every college and theological seminary, in every church, every Sabbath and common school, in almost every hallowed nursery of intellect, opinion and character, these weekly advocates of truth and duty are found exerting an influence which few can either escape, or permanently resist, and if they would all combine their efforts, they could easily leaven the whole nation with such sentiments of peace as would render it impossible for any set of rulers ever to involve us again in war.

Here, then, is a noble and godlike work for the religious press. And will not the managers of this mighty engine take hold of the subject in earnest, spread it in all its amplitude before the community, and persevere until war shall come to be regarded through Christendom as the kindred practice of duelling is now in New England? It may be done; and religious papers can do it if they will.

And now, if ever, is the time. There never was, however can be a better. Nearly all Christendom is basking in the sunshine of peace; and the minds of men, free from the fears and bitter-

ness of war, are open to the subject of peace, and at leisure to consider its claims. The thoughtless or the indifferent may say there is now no need of efforts in this cause, and would have us postpone the antidote until the disease is upon us beyond the possibility of prevention or cure, but, if any thing is to be done, it must be in a time like the present. No other time will answer. We might as well preach purity in a brothel, or temperance to a drunkard in the gutter, as to plead for peace in the whirlwind of wrath which immediately precedes a threatened war. Now is the spring-time of peace; and, if we would reap a golden harvest, we should lose no time in sowing the requisite seed. PACIFICUS.

#### Abel Entering Heaven.

Ten thousand times ten thousand, sung  
Loud anthems round the throne,  
When lo! one solitary tongue  
Began a song unknown!  
A song unknown to angel ears;  
A song that told of banished fears,  
Of pardoned sins, and dried up tears.

Not one of all that heavenly host  
Could these high notes attain!  
But spirits from a distant coast  
United in the strain;  
Till he who first began the song,  
To sing alone no longer long,  
Was mingled with a countless throng.

And still as hours are fleeting by,  
The angels ever bear  
Some newly-ransomed soul on high,  
To join the chorus there;  
And so the song will louder grow,  
Till all redeemed by Christ below  
To that fair world of rapture go.

O! give me, Lord, my golden harp,  
And tune my broken voice;  
That I may sing of troubles sharp  
Exchanged for endless joys;  
The song that ne'er was heard before  
A sinner reached the heavenly shore,  
But now shall sound forevermore.

#### Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY,  
NO. 350 BROOME STREET, NEAR  
THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS,  
NEW YORK, NOV. 11, 1842.

#### Philadelphia Association.

The one hundred and thirty-fifth anniversary of this body, the oldest Baptist association in the United States, was held on the 4th of October, in the meeting house of the Eleventh Baptist church, Philadelphia. During the past year eleven hundred and ninety-five were added to its numbers by baptism. The Home Secretary of the American and Foreign Bible Society addressed the meeting in behalf of the cause, and was very kindly received. The standing committee on the Bible Society, submitted the following report and resolution, which were adopted.

"The American and Foreign Bible Society, whose design is to aid in the wider circulation of the Holy Scriptures, in all lands, demands our warmest co-operation. In our own country, our aid, by contributions of money, and of time and personal effort, is needed in founding and distributing Bibles and Testaments, by sale or gratuitously, to destitute families, Sunday schools and individuals. How many are living and dying, almost at our very doors, destitute of the Word of Life! How can we; how dare we neglect them?"

"The Society is engaged in translating and printing the Scriptures in the language of our native Indian tribes. The poor red man has received the ruinous vices and degrading habits of civilization, shall he not, at the eleventh hour, be blessed with the salvation of God? Shall not we who have been enriched by his Spirit, return to him the Lamp of Life, that he may not stumble into the pit of woe?"

"In Germany, Denmark and Greece, there is great destitution of the word of life. Africa, long neglected, and deeply injured, is now accessible at several different points, and our missionaries are translating and printing the Scriptures for her sable sons, one hundred million of whom need the blessed Bible. Shall we not aid in this work?"

"The Baptist missionaries, during the last forty years, have translated and printed the Scriptures, in whole or in part, into the language of more than four hundred millions of the human family in Asia. In forty-four distinct languages of these millions, 434,465 volumes have been issued; but how inadequate the supply—scarce one copy to eight millions of souls.

"The way is now gained—the work is successfully commenced. Shall we aid in its further prosecution? What woe must be done quickly. Do we prize the Bible? Let the God who has blessed you with this unspeakable gift, and who requires of his people that they should spread the glad tidings in all the world, look down with an approving smile on your obedience to his mandate."

Resolved, That we regard, with undiminished interest, the objects contemplated in the formation of the American and Foreign Bible Society; that the fact of only about one thousand dollars having been contributed by the twenty-three thousand Baptists in Pennsylvania, the last year, is humbling and painful; that we recommend to every church in the association to engage in the work of collecting funds, by the employment of "the Subscription Calls," proposed by the Parent Society; and that they also consider the propriety of

\* To be had gratuitously, on application at the Depository, 21 South Fourth street, Philadelphia; and also at the General Depository, 35 Broome st. New York.

ty of their engaging in home distribution, at least so far as the wants of the Sunday schools and destitute families of our own congregations are concerned.  
Br. Rufus Babcock, Jr. delegate of the Am. and For. Bible Society, addressed the Association, on the origin and objects of the Society, after which the resolution was adopted.

#### RECEIPTS

Of the American and Foreign Bible Society, from  
Oct. 15, to November 11.

#### CONNECTICUT.

A female friend, by E. Whitney, 1; Ezekiel Archer, Stamford, \$5.

#### Money Sent Abroad.

We send out of the country, annually, about fourteen millions of dollars for the purchase of tea and coffee, nearly seven millions for spirituous liquors, and nearly one million for cigars. Yet, as says the Boston Recorder, some of "our sage political economists scowl at the idea of sending away \$300,000 to enlighten the world." They see no evil in sending millions away for articles of luxury, some of which are positively injurious. We trust Christians look with different eyes,—have a keener vision, and more comprehensive views. The amount paid for the spread of the gospel, compared with the amount absolutely wasted, and worse than wasted, in our country, is a mere pittance. And it seems as if we were almost mocking heaven, in complaining of the "hard times," and the consequent inability of the church to go on in the fulfillment of her "great commission." Were Christian families actually to practice retrenchment on articles not essential to their comfort, and with a self-denying, self-sacrificing spirit, spare what they might, to send the gospel abroad, our only cry would be for men. We should have all the funds we could disburse, and yet no real loss be suffered by any person, anywhere. Nay, it would prove, we believe, a source of profit to us. Money is now spent for that which is not bread, and labor for that which satisfieth not. God pours his blessings down, when his people bring the tithes in. Give and it shall be given unto you. What doth the Lord require of us? To preach his gospel to every creature. This, then, is practical godliness. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—Macedonian.

#### Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,  
NEW YORK, NOV. 17, 1842.

#### A Cry from Missouri.

Rev. J. S. Smith, of Monticello, under date of Oct. 17th, earnestly solicits a re-appointment from the Executive Committee. He says, "I cannot obtain a sufficient support for my family from the churches here, so that I can devote myself to the ministry; and though I spend all my time among the destitute around me, I cannot supply half the destitution. For 35 miles, northwest, west, and south, and 20 miles east, there is a dense population, and no Baptist preaching except when a way-worn missionary gives them a call, and then it is almost impossible to get away from them. It pains my heart when I feel obliged to break away and hear their earnest requests to come again. I have stood alone in this field for four years, and have labored under all the disadvantages of a new country and a helpless family. My poverty has prevented me from owning a horse; and until lately I have been obliged to meet my appointments by walking from 15 to 40 miles, but it was to tell the story of Calvary, and point men to the Lamb of God; and I was willing. I thank my heavenly Father for relief in this respect at present. A dear old sister, who has gone to her rest, presented me a good horse before she died, and thus my labors are less fatiguing. The charge she gave me at the same time, 'go preach the gospel like that the Saviour gave before gives tone and energy to every faculty of my soul. I am determined, therefore, as much as in me is, to preach the gospel as long as I live, and to as many of my fellow men as I can reach.'"

#### THE "NET" BREAKING IN MISSISSIPPI.

Rev. E. C. Eager, of Grenada, Miss., says:—"We greatly need more laborers. The calls for help are so numerous and pressing that at times I am almost distracted. I have now before me eight or ten requests for my services; among them is one of the most urgent character, from friends in Memphis, Tenn., where, I have no doubt, a strong church would soon be gathered by proper exertion; but as in many other cases, I must turn a deaf ear to it. Oh! who is sufficient for these things? Do send us some efficient laborers, we really need them. I am authorized to say that if you will send us a properly educated minister, of the right stamp for a new country—that is, one who can endure hardship as a good soldier, and wield the 'sword of the Spirit' off hand, we will advance you the money immediately, to defray his expenses in getting here, and insure him a support afterwards. Now can you send us one forthwith? Do, if possible."

THE LORD IS, SEEMINGLY, CONVERTING EVERY BODY IN THIS REGION; the high and the low, the rich and the poor, the bond and the free, are giving their hearts and consecrating their lives to God, and now is the time for us to work for him. O for a few more ministers to relieve us a little of our killing labors. Two or three good, working men could do more good here than a dozen just such can do anywhere at the North."

PERSECUTION IN ILLINOIS.  
Extract of a letter from Rev. S. Kennedy, Livingston co.—"The session of the Palestine Association was very interesting. Several conver-

sions took place, and three persons were baptized before the delegates dispersed. The work still continues. A circumstance connected with the conversion of one of the persons deserves notice. It was a young lady whose parents are Campbellites. In relating her experience to the church, preparatory to baptism, she alluded to the opposition of her parents, on account of which she feared she would be obliged to forsake her home; but said she, "I can cheerfully do this for Christ's sake, who has done so much for me." On her return home, her father, on learning her intention to unite with the church, informed her that, if she presumed to do so, he would give her 39 stripes well laid on, and she should not attend the meetings afterwards. As she is a minor, I advised her to postpone her baptism until her father should relent. She is well acquainted with her Bible, has a good mind and a strong sense of duty, both to God and her parents, but her father still persists in his persecuting spirit. After reasoning with him to no effect, I informed his daughter that I was ready to baptize her whenever she thinks proper to offer herself, and I now await her decision. These very opposers are very anxious to commune with us at the Lord's table, although in their view we are unfit for their children to join us."

#### DEATH OF AN AGENT.

With painful emotions we have read in "Zion's Advocate," published in Portland, Me., an obituary notice of the Rev. Otis Briggs, late agent of the American Baptist Home Mission Society, in the Southern States. None of the particulars of his sickness and death are given, except that it occurred on the first of October, after an illness of about a week. It is unaccountable that no direct intelligence of the event has been received at the Mission Rooms. The last letter received from him was dated at Edgefield, S. C., Sept. 15th, in which he stated that he should that day start for an Association in Greenville district, and from thence intended to visit another association in Union district. These districts lie on the northern border of the state, and are among the most healthy portions of that section of the country; but he wrote, "the weather is very hot, 92 to 93 degrees, and sickly, very much so, more than heretofore known in the 'op country,' and yet God has kept me from either death or sickness." In one of these districts, therefore, it is probable, he sickened and died.

Br. Briggs was a conscientious man, a humble christian, a good minister and an indefatigable and useful agent. He had arranged a system of operations in the section assigned him, in which the churches generally cooperated with him very readily. He had entered on his fifth year's labor, and as far as he had proceeded, was received by the churches with the cordiality and christian affection to which his established character and known usefulness entitled him. Though at the time of his decease, he was among, comparatively, strangers, we have reason to believe that they were stranger's friends, and his friends for Christ's sake.

This event is a truly afflictive dispensation of divine Providence to his widow and family, with whom we deeply sympathize. It is such, also, to the society. As our acquaintance with him increased, we esteemed him more. His removal at this particular juncture is also a severe disappointment. With numerous applications for aid lying on our table, and our treasury destitute of means adequate to the support of missionaries already under appointment, we were looking with anxious expectation to his exertions the present season for relief, but he is cut off in the midst of his useful career, and when better satisfied in his own mind than he had ever before that he was in the path of duty. It is consoling to know that his end was peace.

BENJAMIN M. HILL, Cor. Sec.

#### New Jersey Baptist State Convention.

The annual meeting of this body was held at Trenton, on Wednesday, the 9th inst. At 11 o'clock, A. M. the introductory sermon was preached by Rev. W. Sym, of Newark, from Malachi iii. 10.—"Bring ye all the tithes into the store-house," &c.

When the Convention organized in the afternoon, the list of churches in the State was called, and a considerable number of delegates were found to be in attendance. The monies forwarded to the Treasurer at the meeting were as follows: for the Convention, \$1063.22; for the Foreign Mission Board, \$498.13; for the American Baptist Home Mission Society, \$222.60; and for the American and Foreign Bible Society, \$77.12; making in all \$1861.07.

The receipts for the last Conventional year, as reported by the Treasurer, were \$2545.55, and the expenditures \$2578.22, or \$32.67 in excess. In the evening the report of the Board was read by the Secretary, Rev. C. W. Mulford, from which we gathered the following items: "There have been 4 missionaries employed, whose labors equal three and one-twelfth years of one man, and who have baptized 76 persons." 13 churches have received aid—supporting their pastors, and have added 88 to their numbers by baptism. The whole amount of labor secured during the year is equal to twelve and two-twelfth years, and the number reported as baptized 164.

After the reading of the report, brother A. Maclay, Agent of the Am. and For. Bible Soc. offered a resolution in behalf of that Society, and advocated its claims.

Br. B. M. Hill, Corresponding Secretary of the Am. Bap. Home Mis. Soc. presented a resolution relative to the operations of that institution, and urged its important interests on the attention of the Convention.

The following resolution, in relation to the American Baptist Publication and Sunday school Society, was presented and advocated by brother Rhee, the Corresponding Secretary.

"Resolved, That the success of the American Baptist Publication and Sunday school Society is essential to the rapid and universal circulation of the whole truth, as it is revealed in the oracles of



God, throughout our land, and the world; and we therefore commend the Society to the liberality of the churches, urging them to aid its operations, by contributing a Life Directorship, by the payment of \$50, or a Life Membership, by the payment of \$20; and to increase its publishing fund by a contribution equal to 10 cents for each member."

The resolutions were severally adopted. On Thursday morning the Convention visited the State Prison in a body, in compliance with the polite invitation of Mr. Gaddis, the principal keeper. An appropriate address was made to the prisoners by brother Maclay, and the Convention returned to its business at 10 o'clock, gratified with their observation of the Institution, and the polite and gentlemanly deportment of the keeper.

After resuming business, resolutions in behalf of Foreign Missions, Ministerial Education, Sunday schools, Temperance, and the "Penny-a-week plan" of raising funds, were reported and adopted. The last of them which has been partially acted on, and found to work most admirably, elicited a good many remarks, and some calculations were made to show what would be the results, and if it should be generally acted out. A proposition made by brother Randolph, of New Brunswick, that each family should have a mission box, and place it every morning on the breakfast table, for each member of the family to contribute as a thank-offering to the Lord while receiving the evidences of his favor, was cordially responded to, and we trust that it will be carried into execution by tens of thousands of families, that their prayers and their alms may go up together, and bring down the blessing of Jehovah.

The business of the Convention was concluded on Thursday afternoon, and every delegate present appeared to feel that it had been, indeed, good to be there. A spirit of harmony and fraternal affection characterized all the proceedings, and all seemed resolved, that "hard times," or easy times, more must be done in future to sustain and carry forward every effort which is designed to promote the glory of God, and the salvation of a ruined world.

From the N. Y. Tribune.

#### The Slave set free, and made a Witness in Court.

Boston, Nov. 18, 1842.

Since my last notice of the Slave Latimer, the excitement which grew out of his arrest and imprisonment, without warrant or other legal process, so far from abating, has been continually on the increase. A penny paper, entitled the "Latimer Journal and North Star," was started a few days ago, under the management (among others) of William F. Channing, son of the late lamented Dr. Channing; the object of which was, to use its own language, "to give utterance to the alarm and indignation of Massachusetts at the encroachments of Slavery on her soil." It was published at the office of the Boston Courier, and circulated by thousands both in city and country. Under this and other kindred influences, the excitement had become so extensive, that probably not less than 5,000 people would have come together to await the result of the trial on Monday next, if the case had not been taken out of Court by the voluntary act of the claimant and his agents. I believe it would have been as impossible to carry Latimer out of the city as a Slave, as it would be to pluck an angel out of Heaven! Not less than 500 people had made arrangements to come from Lynn alone to attend the trial, and hundreds more were ready to flock in from other places; while the great body of our citizens were moved with sympathy for the fugitive, and with indignation against those who had illegally arrested and detained him.

This general excitement and agitation, together with certain legal proceedings impending over the heads of the slaveholders, the Sheriff and Jailor, and a well settled conviction that farther effort to obtain their victim as a slave would be useless, brought them to terms; and they last night set the prisoner free, on the payment of \$400, to meet a part of the expenses incurred by his arrest and imprisonment. Not a cent of this, however, will go to Gray, the claimant; but it will all be absorbed in meeting only a part of the expenses of the officers. Gray has spent nearly \$700, besides his time, for which he will have only this consolation, that he has been the means of creating an excitement unexampled in Boston, without obtaining his victim; and thus rendered it morally certain that a fugitive slave is as secure here as he can be in any place this side of heaven! The Sheriff confessed that he had done wrong; said he was heartily sorry that he had been induced to have any agency in such a transaction, and that no fugitive slave should ever cross the threshold of our jail while it remained under his control. The jailor, also, protested that he would never be concerned again in such a business; and in consideration of these promises, Latimer and his friends agreed not to prosecute them for false imprisonment, or on any other charge connected with the transaction. Austin, also, the counsel for Gray, declared that this should be his last slave case; and they all agreed that not an officer in Boston could be persuaded, by any means, to engage in such a case. Austin furnished Latimer with free papers, and surrendered the power of attorney for the arrest of his afflicted wife; and this morning, after four weeks of anxiety and despondency, they met and embraced each other in the full enjoyment of Liberty!

Having the curiosity to see Latimer, I went this morning to a place where he was to meet a number of individuals. To give you an idea of his complexion, I state a fact, which excited no little merriment in the company. As he stood in the crowd, by the side of a very white man, the latter was taken for a negro!

The trial of the colored men indicted for an attempt to rescue Latimer, some weeks since is now going on in the Municipal Court; and Latimer himself was this forenoon examined as a witness. He is about 22 years of age, and a very fine looking fellow indeed. His appearance in Court excited much interest.

Yours, REV. ELO.

#### Mr. Webster at New York—Treaty with England.

We have witnessed, with much pleasure, the many noble sentiments which the peaceful adjustment of our difficulties with Great Britain has called forth from all quarters, and especially from the acknowledged law-givers of public opinion.

The N. Y. Chamber of Commerce recently waited upon Mr. Webster in that city, "to express its high estimation of his services in the negotiation of the late treaty with Great Britain." "That negotiation," says the President of the Chamber, "had for its object the final adjustment of long standing as well as intricate and important questions, and this object has been successfully accomplished on terms that are deemed alike honorable and satisfactory; while the spirit of mutual concession and conciliation that was manifested on the occasion, has served but to enhance the value of the benefit conferred, in the establishment of friendly intercourse between two kindred nations on a basis of assured confidence and permanent tranquility."

"Gentlemen," replies Mr. Webster, "in the progress of the civilized world great changes have been wrought by commercial intercourse, by the general advancement in civilization, and above all, by the benign influences of the Christian religion. And these changes are as clearly indicated by the subjects on which nations now-a-days treat, as by any other marks or proofs whatever. In ages past, treaties were merely alliances made for purposes of war, or as defences against war, or merely as compacts against the strong for the defence of the weak; or against crowns or successful princes, or for preserving what was considered in former days the 'balance of power.' Treaties in our own day assume a new character. Not that these subjects are excluded altogether, not that they are not often introduced, but a new class of subjects have arisen from the influence of Christianity, and has been introduced into the relations of government. These are commercial regulations, and are for the adjustment of such questions as arise from the intercourse of different nations, and especially are they of service in preventing the cruelty and barbarism which were so frequent in former ages."

Gentlemen, as I have said, treaties were formerly entered into, wars waged, immense treasures exhausted, and torrents of blood poured out, to maintain the balance of power among the nations of the earth, that is, to keep the strong from oppressing the weak; and this security against oppression by the powerful, the weak sought to obtain by alliances, by armies, by foreign subsidies, and by military aid. But, thanks to the civilization of the age, thanks to the commercial intercourse of civilized nations, and thanks especially to the Christian religion, which has been so influential upon the minds of men, and the spirit of the times, another instrument has been devised for maintaining this balance of power, far beyond, and infinitely above all the armies and navies of the earth. That instrument is moral power—the judgment of mankind. All the nations of the earth would view with indignation, now, any such attempt on the part of the strong to oppress the weak, nor in this age would any nation attempt such a deed as the partition of Poland. All the nations of Europe could not affect it. The nations now find security, not in armies and navies, but in the sense of general justice, and feeling of right which prevails in this civilized age, in which, if an intent is perceived on the part of any to injure one, it is the duty of all to unite in resisting it. A general feeling of security has thus come to prevail over the whole world; because nations now would not sit silent under any outrage of the kind—would not keep quiet, but would be loudly indignant when any aggression by the strong is attempted upon the rights of the weak."

How much better a treaty of peace by peaceful than by war-like means! It breathes "a spirit of mutual concession and conciliation," promotes "friendly intercourse, and rests on a basis of assured confidence and permanent tranquility."

"Moral power an instrument far beyond, and infinitely above all the armies and navies of the earth." What a testimony to the principle for which the friends of peace have been contending! And why not let this 'infinitely better instrument' take the place of war? ERASMUS.

For the Christian Secretary

#### Letters to those who have recently professed Religion.

No. 1.

DEAR BRETHREN AND SISTERS:—Permit one who feels deeply interested in your spiritual welfare, and ardently desirous for the prosperity of the churches to which you respectively belong, to address you in a familiar manner, upon the importance of some of the plain, practical duties of Christianity. I do not do it because I suppose you have no instruction upon subjects so obviously and intimately connected with a *decided, consistent* profession of religion. No, I presume you have already had from your faithful Pastors "line upon line and precept upon precept," on all the subjects I may introduce to your notice. But we are so liable to forget, that we need often to be put in remembrance of our most plain duties. Besides, sometimes a *hint*, or a *suggestion*, read and re-read upon the printed page, may make an impression, and have an influence, which the mere hearing of, would fail to produce. Nor do I write because I think myself peculiarly qualified by age or experience to be your instructor and adviser. But with the humble hope that I may in this way be an instrument of some good in the cause of my Redeemer.

And let me in the first place inquire, Do you take the Secretary and pay for it promptly? You may think this a strange question, and be ready to ask what it has to do with a consistent Christian character. Now I think a little consideration will convince you that it is not altogether an inappropriate inquiry. And in the first place, unless you have the reading of the Secretary, my labor in writing to you will be in vain. I do not say that the articles I may furnish will be worth the cost of the paper, and yet they may be, for God often chooses very weak instruments, to accomplish very important results. But that the paper as a whole, is richly worth its expense in every family, is not a question in my mind. And I do not believe there are a great number of families who are really unable to subscribe and pay for it. But why urge this question? Because there are a great many old professors who have families and who are abundantly able, who do not take any religious papers. They take perhaps, one or more political journals, but they can't afford a religious one, because it costs so much. And on this principle, I suppose they might as well buy a book on political economy, in preference to the Bible, if it was only a little cheaper. But the plea that a secular paper is the *cheapest*, cannot be

sustained. It is not a fact. True, the price of the Secretary *per annum* may be a little more than some of our political prints—but then it is easily seen by comparison that it contains nearly double the amount of reading matter.

But some may say, "We should like to take the Secretary or some religious paper, but we want to know what is going on in the political world; we must have a *secular* paper, and we cannot afford to have both. And so they sacrifice their religion to their politics. I want to know if that is a *consistent* Christian, who is more solicitous to learn the progress of party politics, than he is to know of the progress of the Redeemer's kingdom? Who is more eager to learn the result of an election than to hear of revivals of religion? Is he a *consistent* who is more interested in the *political* policy of the nations of the earth, than he is to know what God is doing through the instrumentality of Christians for their salvation? I do not say that Christians should patronize no political journals, but I do say that if any of their periodicals must be sacrificed, religious ones should be the last.

But why inquire whether we pay promptly for our paper? Do you suppose that we are regardless of our obligations? Would you insinuate that we are dishonest? I reply, I include this in my inquiry because (if we may credit the publisher) there are some who take the Secretary who do not (at least, promptly) pay for it, and it occasions him, I presume, some embarrassment. Now I would not charge my brethren, young or old, with dishonesty. But it can do no harm for us to be reminded often, that Christians, of all persons in the world, ought to be *strictly* honest. Why, brethren, you know that we are *Golden Rule* folks. We have only to apply it in this case, and we shall see the importance of paying for our paper, promptly, according to the terms. Besides, when our paper is paid for, we shall be apt to read it with more satisfaction and profit. And if others, even if other professors of religion, have been "slack concerning their promises," let us never forget the solemn vows that rest upon us, to do that which is *honest*, and to walk honestly and circumspectly before the world.

And, now, my brethren, if you are not already subscribers for this, or some other religious periodical, let me advise you, and especially, if you are the head of a family, to go and subscribe for one *immediately*, pay for it in *advance*, and read it for one year, and I am sure you will become more intelligent Christians, more identified with the interests of the Redeemer's kingdom, and far more active and efficient in promoting those interests.

Yours, S. B.

From the Baptist Advocate.

#### Missionary Conference at Worcester.

DEAR BROTHER WYCKOFF,—In compliance with an invitation from the Acting Board, a large number of Baptist ministers and laymen assembled on Wednesday and Thursday of the present week at Worcester, Mass., to consider the subject of Foreign Missions. All the New England States were represented, and had it not been for the lateness of the season, the invitation would gladly have been extended to other States. More than one hundred ministers were present. Rev. Dr. Sharp was appointed chairman, and Rev. E. B. Smith, of New Hampshire, and Albert Day, Esq. of Connecticut, Secretaries. A full account of the proceedings you will find next week in both the Reflector and the Watchman, and from them you will be able to gather something of the spirit of the meeting, the object of which was to promote a deeper missionary feeling in both the ministers and the churches. The occasion, which was one of intense interest, will assuredly be productive of most important results. The conviction seemed to be very general, and by many of the brethren was strongly expressed, that we had all been exceedingly deficient in our views, feelings, prayers, and efforts touching the Great Enterprise, the propagation of the gospel among the ignorant and perishing of earth's guilty population. No one, I believe, doubted that the Holy Spirit was present, melting all hearts, dictating the prayers, the confessions, the exhortations, and giving the brethren, as we have never seen before, unity of feeling, sentiment, and purpose. The Board are much encouraged by what they there witnessed, to renewed efforts for the enlargement of their operations. Could there be a corresponding movement, and similar indications for good, throughout the whole country, they would be still more encouraged, and expect that something efficient would soon be done for the heathen, more worthy of our large and able denomination.

Accept our thanks for your very kind and just remarks touching Dr. Bolles. He is one of the best of men, and never, till the day of judgment, will our brethren know how much he has felt and labored in their service. Though exceedingly feeble, he made an address at Worcester, of unusual power.

The two Secretaries, Peck and Pattison, are men of the right stamp, sufficiently prudent, and yet warm-hearted and energetic. They are deeply baptized into the spirit of their station, and sustain responsibilities and perform labors of which very few have an adequate conception.

Allow me, in conclusion, my dear brother, to urge upon you, and all be conductors of our religious press, the importance of a higher and holier tone of missionary feeling. Let every number of your excellent paper be made up as in full view of a world perishing in its guilt,—of the cross of the Son of God and of the throne of judgment, where we must all meet the heathen whom we have cruelly neglected, and the Saviour whom we have criminally disobeyed. Your brother and fellow laborer, BARON STOW.

Boston, Nov. 5, 1842.

#### REVIVALS.

From the Christian Reflector.

REVIVALS.—The N. H. Baptist Register notices a revival in Boscawen, N. H. Br. Peacock has been laboring there. The Lord has been pleased to pour down his Spirit, and bring souls to bow before him. From thirty to forty have been hopefully converted, and others are inquiring.

The work in Concord all progresses. The Congregationalists are holding a protracted meeting. There are also revivals in Dunbarton and Warner. Several in each place have been baptized.

One of the Concord papers relates the follow-

ing facts as good effects of the religious excitement in that town.

"One young man who professes to have experienced religion during the present excitement in this place, has been into one of the bookstores, and admitted he had stolen therefrom some five or six books in times past, and he settled for them honestly, and paid the full value thereof. This same young man, and another who is also a recent convert, have been to a merchant tailor in this place, and admitted that they painted and disfigured his sign last June, and have paid him \$15 damage. One of the same young men has confessed that it was he who destroyed some ornamental trees last summer, belonging to Mr. Thomas, the Unitarian minister of the place.—Two or three who have been engaged in dealing out intoxicating drinks freely, have made some startling disclosures of the known effects of their conduct in this business."

A note from a brother in Salem the other day, informed us that a deep religious interest is spreading in the Baptist congregations of that city, especially in the Rev. Mr. Barnard's. There were many inquirers ten days ago. Br. Knapp commenced his labors with Br. Barnard's church last Sabbath, amid the most promising indications.

BRUNSWICK, Oct. 18, 1842.

#### Dear Brother Sands:

Since my last communication to you, I have had the pleasure of baptizing 17 willing subjects. Two of them were members of the Methodist church. The Lord is yet with us to bless his word. There are many inquirers in my congregation, and we have some conversions nearly every week. Pray for us.

Yours in the bonds of the Gospel,  
REL. HERALD. WM. H. MADDOX.

#### Christian Secretary.

HARTFORD, NOVEMBER 25, 1842.

[Correspondence of the Secretary.]

#### Worcester Missionary Conference.

After the Conference was organized, (as I specified in my last,) a number of most interesting letters were read from absent brethren, all expressive of the warmest interest in the meeting, and its great object, and many offering valuable suggestions with reference to missionary policy—in the best sense of the much-abused word. All the writers expressed their regret at being prevented from attending, and many volunteered the promise of special prayer-meetings in their churches on the day of the meeting at Worcester. One brother, a layman, of Roxbury, after expressing his strong desire to be present and enjoy in person the benefits of the Conference, concluded by saying that he could do more for the cause by staying at home and praying for them. He accordingly promised to spend one day in prayer, that God would bless the meeting to the promotion of the cause of Missions—the last day of the Conference, he proposed to spend in labor for the same object, and he forwarded, as a substitute for himself, the sum of five dollars, \$3.50 of which, he said, would be his fare to and from Worcester, and the rest the proceeds of one day's labor. And this was a poor man's letter; at least, a man with a large family, and an income of not over eight hundred dollars. How many readers of the Secretary are there, who are as ingenious in expedients to do for the cause of Christ? Suppose that every man whose duty it was, to have attended this meeting, or whose heart, at any rate, ought to have been there, had substituted the price of his fare, and a day's labor—what a tide-rising would there not have been in the treasury of the Board?

There was a suggestion in one of these letters, which struck my mind—though it is by no means entirely novel. And that was, that the members of our churches should be trained to more systematic contribution, and that, weekly, instead of yearly, which is usual. For what would be much, if given in a single sum, every year, would be scarcely felt, if divided into small sums, to be contributed every week.

At about this stage of the proceedings, (if I mistake not,) a committee of publication, &c., was appointed, consisting of the editors of the Watchman and Reflector, and some others—and those gentlemen, I see, have already given to the public, so full and able a report of the proceedings of the meeting, that I almost regret having begun this hurried and imperfect account.

On motion of Bro. Stow, it was then resolved, That the Conference will be happy to hear such communications as the Secretaries and Treasurer of the Acting Board may have been instructed to make.

A paper was, thereupon, presented by Rev. Solomon Peck, Foreign Secretary of the Board, on the deficiency of missionary zeal in the Baptist ministry of New England.

I have tried in vain, my dear brother, to give you a respectable abstract of this and the other papers which were presented to the Conference. This of Mr. Peck's was itself, an abstract, admirably condensed, of the most valuable information—and all of these documents are too important and too able to be shown up in a slipshod report. You must publish them, entire, in your columns; even, if so it should be, to the exclusion of a few matters of half their consequence to the church and the world.

Resolved, To commit so much of this communication as refers to the paucity of candidates for missionary service, to a committee—Chair appointed B. Sears, A. Foss, D. Ives, A. Wilson, and S. Peck.

Heman Lincoln, Esq., Treasurer of the Board,

\* We shall commence the publication of these reports, at length, in the columns of the next Secretary.—[Ed.]

gave a brief statement of the condition of the treasury. Figures ought not to be given from memory—but he said, I remember, that there was, in the receipts of this year, compared with the last, a falling off of \$6,000; that at least \$35,000, and probably \$40,000, must be raised between this and April of '43 to meet the liabilities of the Board, and \$20,000 of this was already pledged to be paid on the 10th of November. Dr. Pattison then read a paper on the *lack of Missionary feeling in the church*. The causes of this deficiency were various. The first was the trivialness of the subject of heathen destitution and misery. Another, the greatness of the work—the extent of the field, and the consciousness of inability to cultivate more than a very small part of it—tending to discourage. And again, the monopoly of the energies of the denomination by new and precarious interests at home. As to the remedy—what was it? Where was it to begin? With each one of us, it must commence,—with the pastors in their pulpits,—but it must not end there. A deep missionary feeling ought to pervade the entire church. The remedies were to be found in (1.) The increase of information among pastors on the subject of missions; (2.) The promotion of a spirit of prayer for the heathen among the churches; and (3.) In a more perfect scheme of collecting the offerings of the people. On these three points the Secretary wished that committees should be raised. Accordingly the chair appointed on the first, Brn. F. Wayland, S. Bailey, and J. H. Duncan; on the second, Brn. Neale, Graves, and Teasdale; on the third, Brn. Jackson, L. Porter, and D. D. Pratt.

On motion of Bro. Stow, it was then resolved, That in view of our own want of interest and consequent deficiency of prayer and effort in the work of Foreign Missions, we have occasion for humiliation and repentance.

Adjourned till the next day at 9 o'clock, A. M. Prayer by bro. J. Ballard.

In the evening we assembled to listen to a sermon by our brother Stow, which, though the greater part of its language has passed from memory, will maintain its influence upon my heart, I think, until my last hour of mortal existence. Its literary qualities, extraordinary as they certainly were, were not its highest merit. The pervading tone of fervent piety which characterized it, and the lofty standard of holiness which it held up to the church and the ministry, were, at once, its ornament and power. Two short hours were occupied in its delivery to a breathlessly silent assembly, and the speaker was evidently exhausted by the intensity of his emotions and the vehemence which they imparted to his action. The greater part of it was probably unwritten, and might have served as a beautiful lesson to some of our famous off-hand pulpiters, of the quick-upon-trigger, "keep-it-a-going" school, as showing the wide contrast between their diluted effusions and the extemporaneous preaching of one whose mind has been cultivated by intense application and disciplined by much use of the pen.

His text was in Matthew, 17th chap. 10-21. "Then came the disciples to Jesus apart and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence, to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by fasting and prayer."

The missionary enterprise had for its object the casting out of the spirit of evil from a demonic and suffering world. Perhaps the main proposition of the sermon, (though there was no formal statement,) might be given thus: The successful prosecution of the missionary work requires the highest order of piety in the church at home. "We are not such in heart and life as the nature of the undertaking demands. We fast and pray too little, and the demon of depravity smiles at our efforts to dislodge him." It is a law that the stream cannot rise above its fountain—and we cannot require of our missionaries that holiness and self-denial, necessary to their success, if we ourselves do not possess them. We need a piety,

1. Which shall bring us into more perfect harmony with our enterprise. The nature of the object and character of the means are spiritual, and we also should be eminently so. Our object is not to civilize, merely, but to *save* the world—the Christian only can be imbued with the spirit of such a work, and he ought to be thoroughly so imbued. Here Howard, Napoleon, Carey and Williams, Wilberforce, Ladd, Brainerd, Carey and Williams, the martyr of Erromanga, were adduced as instances of men who had drunk deeply into the spirit of the various enterprises to which they had devoted themselves. We want a piety,

2. Which shall give us a tender susceptibility to the force of facts—according to their relative importance. We are apt to be more affected by physical than spiritual evil. We weep with sympathy at a tale of the horrid cruelties of superstitious rites—a mother, throwing her babe into the Ganges—a devotee, torturing himself on a swinging hook—a fakir, writhing on a bed of spikes; but behold, unmoved, the spiritual condition and prospects for eternity of the six hundred millions who are without God, and have no hope. We see a wreck on the ocean, covered with living men and women, clinging to the frail fragments, and wave after wave dashing over them, and bearing them away, and the beach is crowded



with anxious and sympathizing multitudes, longing to lend assistance, even at the hazard of their own lives—but when a world teeming with life, is thus exposed, and its inhabitants are dropping off into eternity, not by ones—nor hundreds—but ‘by compacted millions,’ we cannot be aroused from our indifference. We are gathered round a sheet of ice, on which children are sporting—the ice yields, and here and there, one and another drops through. How deep and universal the agitation! How general the rush to the rescue! Yet we can gaze without disquiet on a careless world, millions of whom, each year, break through the frail partition that separates time from eternity, and O, where are they?

Another figure in which the condition and prospects of the world was brought before us, was, a solid phalanx of impenitent immortals, one mile wide, and one hundred miles long, moving on towards eternity, until we hear them “plunge—plunge—plunge—PLUNGE,” as they rush over the precipice into the abyss below. “O, brethren! did ye hear that wail of despair? And yonder is the church of Jesus! what is she doing?”

I must here indulge myself, brother editor, at the risk of offending somebody’s modesty, in remarking upon the high order of oratory displayed in two points of this luminous array of illustrations. Understand me: I do not accuse the preacher of oratorical display. Far from it. Of all men in the world, in any attempt to produce dramatic effect, I suppose Baron Stow would make the most decided failure. Neither do I think him an orator in the highest sense of the term, because his tone and manner, though so pleasing to those who know the man, are without a question, faulty. But I do, after all, believe that Talma would have viewed with envy, his start—his attitude, and his expression of horror, as he clasped his hands and cried, “O, my God, where are they?” or the progressive deepening of his rich voice, with tones of mingled sympathy and despair, as the “compacted millions” of the heathen—plunge—plunge—plunge—sank like lead into the gulf of endless woe. The effect was electrical, and, in my case, abiding. Perhaps some will find fault with this dramatic criticism upon the perfectly unstudied effort of a Baptist bishop, but my motive justifies me. We younger elders have a right to all the rhetorical models—alas! how few!—which our pulpits afford; and if you ask me what lesson for myself and young brethren, I would deduce from this, I tell you—feel, and then, with the least affectation of art, you will deliver yourself in the highest style of oratory.

But this discussion reminds me how idle it is to attempt a memoriter report of this most excellent discourse—and I hastily conclude for the present with the remaining divisions. We want a piety.

3. Which shall elevate and purify our motives.
4. Which shall render us more affectionately united and disposed to cooperate.
5. Which shall give to our purposes and efforts the requisite simplicity.
6. Which shall dispose us to make the requisite sacrifices.
7. Which shall impart to all our agents and operations the proper character.
8. Which shall make it consistent for God to bless us.
9. Which shall best qualify us for the work of intercession.

Thus you have its meagre skeleton—but I am consoled for not taking more copious notes, for if I had given you the whole verbatim, I could not have transmitted the speaking eye—the glowing countenance and the earnest gesture, which constituted more than half its charm and power.

“So no more at present, from Yours,”

NOVUS.

**FAIRFIELD CO. BAPTIST ASSOCIATION.**—The Fifth session of this Association was held with the Baptist church at White Hill, Oct. 12th and 13th, 1842. Introductory sermon by Rev. D. Harrington, of Bridgeport, from Luke 8: 18.—“Take heed, therefore, how ye hear.” The Rev. Wm. Denison was chosen Moderator, and Rev. J. J. Woolsey, and Rev. Addison Parker, Clerks. After the appointment of the usual committees, the Association adjourned for one hour. In the afternoon the annual letters from the churches composing the Association, were read, from which the following statistics were gathered: churches, 13; received by baptism, 66; by letter, 31; dismissed, 47; excluded, 12; died, 16; present number of members, 1,136.

Resolutions were adopted recommending the A. & F. Bible Society to churches of the Association, and urging them to assist the Society in its great work of circulating the holy Scriptures as widely as possible; also to sustain the Home, Foreign, and Domestic Missionary Societies by their contributions and earnest pleadings at the Throne of Grace, that the faithful preaching of the gospel may be secured to the heathen abroad, and to the destitute at home.

Brethren J. H. Linsley, J. J. Woolsey, Addison Parker, A. Gregory, and J. H. Waterbury, were appointed delegates to the A. B. H. Missionary Society, and to the American and Foreign Bible Society. The Association listened to sermons from the Rev. R. Jennings, of Deep River, Rev. W. Biddle, of Danbury, and Rev. Addison Parker, of Stamford. “After a truly delightful session, the Association adjourned to meet with

the church in Norwalk on the 2d Wednesday in October, 1843.”

The Minutes of the Sabbath School Society do not present so flattering a prospect of the interest manifested in this department of religious instruction as we could desire, only six churches having reported the existence of Sabbath schools. We perceive, however, from the Report of this, the first meeting of the Society, that a right spirit is entertained in behalf of this important branch of religious education. A committee was appointed through whom books may be obtained for the churches and Sunday schools in the Association. Rev. J. J. Woolsey, of Norwalk, who was appointed this committee, has on hand a sufficient supply of Bibles, Testaments, Sunday-school books, &c., to meet the wants of the churches, and it is hoped they will avail themselves of the medium of this committee in procuring them.

Minutes of the forty-first anniversary of the Sturbridge Association. This association held its annual meeting with the Baptist church in Palmer, Three Rivers, Aug. 31, and Sept. 1, 1842. Statistics as follows: baptized, 150; received by letter, 59; restored, 9; dismissed, 71; excluded, 5; dropped, 2; died, 19; total number of members, 1502. The Report of the Sabbath school Convention shows that a lively interest is felt in Sabbath school instruction. Twelve hundred and thirty-five scholars are reported, and eighty-three conversions.

We have received an excellent steel engraving of Elder Jacob Knapp, from a painting by C. Harding, taken while bro. K. was laboring in Boston. We understand that the avails arising from the sale of the engravings, are to be appropriated towards the erection of a Baptist house of worship in Boston, the seats of which are to be free. As many will no doubt, wish to possess the likeness of this eminent servant of God, we trust that those who have been at the expense of procuring so valuable an engraving will meet with success. A few copies are for sale at the store of Aaron Clapp.

**GALE ON THE LAKES.**—The Buffalo papers give a painful detail of disasters that occurred on the lakes, during the storm on Friday last. The gale was accompanied by a driving storm of snow which rendered the atmosphere so thick that nothing could be seen at the distance of a few yards. The names of ten or a dozen vessels are reported as having been wrecked, or partially destroyed. The schooner Jefferson went ashore about three miles above Buffalo light-house, and is a total wreck. A family consisting of a husband, wife and five children, the eldest but eight years of age, said to be from this city, perished in the storm. About two hours after the vessel beached, the companion was washed off, and the children, together with a young lady were drowned. The mother was got ashore, where the mate endeavored to keep her warm by wrapping her in his overcoat, and walking her to and fro on the beach; but she soon became exhausted and incapable of motion, and was placed in the boat, where she died in a short time. Her husband was delirious on reaching the shore and escaped into the swamp, where he shortly perished.

**Concert.**  
The Choir, under the direction of Mr. E. Greene, according to a previous announcement in the Secretary, gave a Concert of Sacred Music in the 2d Baptist church in Suffield, on Tuesday evening, 15th inst.

The order of exercises was in three divisions. 1st. Performance by the Senior Class. 2d. Juvenile. 3d. And conclusion, several pieces by the Senior; all of which performed their parts in a manner admirable, and without question, gave general satisfaction, (judging from the profound interest manifested on the occasion.)

Though the performance of the Senior Class was more perfect, yet the Juvenile was by no means obscure, in point of accomplishment. The little fellows done nobly. Several pieces were encored. One, a Duett, composed by P. Gallop, of Mass., the performance of which, as well as the merits of the production, were highly praised by the audience. On the whole, it was a rich entertainment, and must accrue much honor to Mr. Greene, the manager. As hitherto he has been, long may he prove himself useful in the science of his profession.

**Suffield, Nov. 17, 1842.**  
Will the editor of the Macedonian have the goodness to direct a copy of that paper to this office?

Will the Clerk of the New Haven Baptist Association have the kindness to forward us a copy of the Minutes of the last meeting.

**JAMES WATSON WEBB.**—This distinguished duelist pleaded guilty before the Court of Sessions in New York, on Friday last, to the charge of having left the state for the purpose of receiving a challenge. The Court stated that sentence would be passed upon him during the present week, in the mean time he was committed to prison. The mildest penalty for the offence for which he stands committed is two years imprisonment in the State’s Prison. Petitions to the Governor, praying for his pardon are in circulation, and a large number of signatures have already been procured. It was generally believed in New York that he would escape the punishment due to his crime.

**MASSACHUSETTS ELECTION.**—The late election in this state was almost a total failure, there being no choice of Governor, or Lieut. Governor, and but three out of ten members of Congress, elected. The Liberty Party polled about 6000 votes, which caused this result. The political complexion of the Legislature will be decided by the result of the elections in one forty or fifty towns which are to make a second trial. Morton, the democratic candidate for Governor, has a plurality of about 1600 votes.

### Selected Summary.

#### JOHN C. C. O. T.

From the Journal of Commerce of Nov. 19.

#### Marriage and Suicide of John C. Colt.

Yesterday being the day appointed for the execution of Colt, incessant applications were made to the sheriff during the day previous, and on yesterday morning, for tickets of admission to witness it. The Sheriff, however, from a sense of duty or propriety, refused to admit a limited number, and the persons so admitted, including officers and other official personages, amounted to about two hundred. Of these, nearly one half remained in the prison from between eight and nine in the morning until five in the afternoon, as the actual hour appointed for the execution was unknown to them. In the mean time, immense crowds collected in all avenues leading to the City Hall, and remained there patiently the greater part of the day, although it was intensely cold.

Colt, it appeared, spent the greater part of the previous night writing, and yesterday morning appeared in good health and spirits, and wrote a letter and sealed it up, super-scribed with a request to his wife not to open it until his child could read it.

Between ten and eleven o’clock, Dr. Anthon, accompanied by Colt’s brother, visited him in his cell, and after remaining with him a short time, his brother left him and returned about 12 o’clock, accompanied by Caroline Henshaw and a gentleman, who all entered Colt’s cell, where Caroline Henshaw was married to Colt, by the Rev. Dr. Anthon, in presence of Justice Merritt and three or four others. After the marriage ceremony was performed, the ill-fated bridegroom, and the scarcely less unfortunate bride, were left alone for about three quarters of an hour, and then took their last farewell, in a manner that betokened such despair and anguish as must have fused in those who beheld it, a feeling of pity for the unfortunate pair, although their misfortunes were of their own making.

It was now about one o’clock, or a little after, and several of Colt’s friends came to see him and take their leave of him. Colt had already requested the sheriff to defer the execution until the last hour allowed by law, and now sent again for the Sheriff and repeated his request, accompanied by a hinted hope or expectation that something might still occur to prevent his execution. The Sheriff promised to comply with his request, and he retired to his cell, but at the same time told him to banish all hope of a pardon or reprieve, and prepare himself for that death which was inevitable, as he should be executed at four o’clock. Colt then asked to see Dr. Anthon, who entered his cell and remained praying with him about a quarter of an hour, when Colt again sent for the Sheriff and told him that if there were any other persons who wished to take leave of him, he would be pleased to see them. Several persons, including some of the police officers, then went to take leave of him, and to one of the officers he addressed himself more particularly, and while shaking his hand, said, “I am prepared for death and am not afraid to die, farewell.”

After the persons who now visited him had retired, it being then two o’clock, or a little after, he requested to be left alone until the moment for his execution had arrived. His cell was accordingly closed and he was left alone for about an hour, when one of the deputy sheriffs thought it prudent to call upon him, lest he might have any intention of committing suicide. The officer accordingly spoke to him from the outside of the cell door, and told him that he wished to bid him farewell, and at the same moment opened the door and found Colt walking in his cell, and as soon as the officer entered it, Colt took him by the hand, shook it cordially, and bid him farewell.

It was now near three o’clock, and shortly afterwards a party of officers, marching with their poles with the place of execution, betokened that the hour for it had nearly arrived, and the spectators rushed from all parts of the prison yard, and took their stations as near as each person could to the gallows. While expectation was thus on tiptoe and every minute that passed was supposed to be the last but one before the convict would make his appearance, Mr. Callender, one of the clerks in the police office, walked in between the two ranks of spectators and informed them in a loud voice that Colt was dead, and died by his own hand. A tremendous rush instantly took place from the gallows to the door leading to that part of the prison in which Colt was confined, but before many persons could get in, the door was shut, and the officers who were stationed inside and outside, refused to admit any one.

The people now became violently excited. Some of them cried out, “it’s all humbug; if he is dead, why not let us see him?” and some of them endeavored to force in the door. This, however, they could not accomplish, and the excitement became still greater, and verged on extreme violence, when loud cries of “fire, fire in the cupola,” drew the attention of every spectator towards it, and almost at the same instant, the newly built wooden cupola of the prison burst into a sheet of flame. This new and startling incident drew away the people’s attention for a few minutes from the subject of Colt’s alleged death, and by that time, several respectable citizens who had seen Colt’s body, came out of the prison and corroborated the account of his death, and described the manner of it.

It appears that a few minutes before four o’clock, the sheriff and his deputy, accompanied by Dr. Anthon, went to Colt’s cell for the purpose of leading him to execution, and on opening the door, found him lying dead on his bed, with a dirk knife sticking in his heart.

The Housatonic Railroad is now completed to West Stockbridge, Mass., where it connects with the Boston and Albany Railroad. On Friday, the Bridgeportians are to take a ride to Albany—all the way by railroad for the first time.—N. H. Reg., Nov. 17.

**LIBERAL.**—The citizens of Cincinnati have recently subscribed \$10,000 for the purchase of a telescope of the largest size.

**DISINTERESTED IN AT POMPEII.**—In one of the streets of Pompeii, a house was excavated and now remains, (though the town was covered by the eruption of Mount Vesuvius nearly 1800 years ago, and was not brought to light again for about 1700 years) that is thought to have been an inn. Chequers are exhibited on the sides of the door way, of a large size, and rings for tying horses excavated. The bones of horses were also discovered in the stables, in the collars were discovered large earthen vessels for holding wine.—Three cars were also found, the wheels of which were light and dished, with ten spokes, and the bodies of the cars were similar to calashes or chaises used in Naples. In the yard of this curious hotel of antiquity were found two chains.—Such accounts of an ancient town must be highly interesting to the antiquary.

Governor Bigger, of Indiana, has appointed Thursday, the 24th inst., as the day of Annual Thanksgiving in that State.

Several shocks of an earthquake were felt at Three Rivers, Sorel, and adjacent parts, on Monday morning, the 7th inst., about 9 o’clock. They were preceded by a noise like that of an explosion and the shocks were sufficiently strong to excite some apprehensions. Something of this kind is said to have been perceived in the neighborhood of Quebec about the same time.

Another murder was committed at Bayou Chene, in St. Martin’s Parish, La., a few days since. John Merri-man was killed by one Martin, who made his escape.

**INDIANS.**—Some twelve or fourteen of the finest looking Indians we have ever seen, attached to the different tribes of Indians in Iowa, arrived in our city on the 7th. They are on their way to Washington to conclude the arrangements for the lands which they recently sold to Government.—Cin. Gaz.

Geo. Schesler of Tonawanda, Erie Co., accidentally shot himself while gunning on Friday last, and died in five minutes.

The whole number of the applicants under the General Bankrupt Law, in Connecticut, up to November 11, was 1193.

**OUTRAGE.**—One Geo. W. Lore was recently convicted in Barbour Co., Ala., of having committed murder. He was sentenced to be hung, but the Supreme Court granted a new trial, and he was admitted to bail. When the time came for trial, he was missing. Some time afterwards he was found lurking about the vicinity of Greenville, and was apprehended. The citizens, to the number of one hundred and sixty assembled to consult what should be done with him. After he had stated his case to the multitude, two voted to deliver him up to the officers of justice—twenty-two were indifferent, and one hundred and thirty-six voted to hang him on the spot. He was accordingly hung! The Columbus (Ga.) Enquirer thinks the citizens “acted precipitately and wholly out of character in this business.”—N. Y. Trib.

Seth Luther, a well known character, who is in jail at Newport, R. I., on a charge of treason, having been active in both of Dorr’s campaigns, undertook to burn his way out on Wednesday. The correspondent of the Providence Chronicle writes:

“This morning, about 7 o’clock, a fire was discovered in one of the cells of the Jail in this town, occupied by that notorious old scoundrel, Seth Luther. The Jailor, Mr. Laggart, discovering the fire, opened the cell and threw in a bucket of water, and stepped aside for another, when Luther rushed out of the cell, and out of the front door, and ran as far as the State House, before he was overtaken by the Jailor, who had pursued him.

“Luther, previous to setting fire to his cell, blackened his face, so that he might pass for a negro, and then tied up his bed in the shape of a man, and put a shirt upon it, and placed it upon the bedstead, spreading the bedclothes over his effigy; this was all done to deceive the jailor, and make him suppose Luther was asleep. The cell was little burnt, and the fire was extinguished without the assistance of the engine.”

A Mrs. Healy, in Middletown, Ct., recently left her husband and home, taking with her three children, and ran away with a base fellow named Benjamin. They were traced as far as Albany.

The Governor of Vermont has appointed Thursday, December 8th, as the day for Thanksgiving throughout the State.

It is said there are six Americans in the College of the Propaganda at Rome.

The citizens of Wheeling are talking of building a bridge over the Ohio river.

The potato crop in Ireland is unusually abundant, and of the best quality.

It will afford sweeter happiness in the hour of death, to have wiped one tear from the cheek of sorrow, than to have ruled an empire—to have conquered millions, or enslaved the world.

A second crop of strawberries have been for sale in New York this week. And what is more, a second crop of “shad.”

**MURDER IN BOSTON.**—On Monday night, Mr. David Keefe, an Irishman, residing in Garden street, most inhumanly murdered his wife by beating her over the head with a club.

He had returned home partially intoxicated, and some harsh words with his wife, led to the perpetration of the diabolical deed.

The woman was found dead the next morning, and the murderer had fled. A watch was kept, and the next night Keefe returned to his house, and was apprehended.

Keefe will probably be brought up for examination at the Police Court this morning.—Bost. Mail, Nov. 16.

The Treasury Department at Washington have fixed the valuation of the Pound Sterling at \$4.84.

John Jacob Astor says he thinks a man worth \$500,000 is just as well off as if he was rich. J. D. Baron Rothschild don’t think so. When it was mentioned that Aguado, his fellow financier, died worth about six millions of dollars, he said, “Poor man, I thought he was in better circumstances.”

**CAPABILITY OF THE COUNTRY.**—It is calculated that we have territory enough in the United States to support comfortably between 2 and 300,000,000 of people. There are 2,900,000 square miles in the United States.

**ACCIDENT.**—We learn that by the breaking of an axle of one of the gravel cars employed on the working train of the Eastern Railroad, in Lynn, on Saturday, the laborers were thrown off and one man was killed, and two others were wounded.—The man killed was Michael Waters.—Bost. Adv.

**SUICIDE.**—Catherine O’Neal, an unfortunate young woman of Washington city, committed suicide in that city on Sunday last.

The Mayor has summoned a number of the proprietors of ice-cream and sugar establishments in the city, for the payment of the penalty for retailing on Sundays.—Penny-lanian.

**MURDER.**—The last Macon (Miss.) Herald says that Alfred Doss, who was one of the last Grand Jurors, was killed lately by two men named Sandford. Mr. Doss had presented them to that body for retailing spirituous liquors, and for revenge he was murdered.

### Marriages.

In this city, on the 21st inst. by the Rev. Mr. Daggett, Mr. Ethan Holcomb, of Springfield, Mass. to Miss Lucy Jane Burr, of this city.

At Saratoga Springs, on the morning of the 14th inst. by the Rev. J. Fletcher James, A. E. L’Amoureux, of New York, to Miss Nancy Lamb, of South Hadley Falls, Mass. In Durham, on the 13th inst. by Rev. Charles L. Mills, Ezekiah Bartholomew, Esq. to Miss Sally J. Neal, both of Wallingford.

In Washington, Conn. on the 7th inst. by the Rev. Gordon Hayes, Mr. Amos B. Riggs, to Miss Ruth Pond.

In Bridgeport, on the 13th inst. Mr. Peter M. Cary, of Boston, to Miss Adeline Barnum; same day, Mr. Edwin H. Wells, to Miss Charlotte French.

In Trumbull, by Rev. Mr. Tomlinson, Mr. George W. Knapp, to Miss Laura A. Hawley.

In Monroe, 9th inst. by Rev. Mr. Denison, Mr. George Burritt, to Miss Susan R. Hubbell.

In Willington, on the 17th inst. by Rev. Mr. Cushman, Mr. Jesse Daggett, to Miss Susan Niles.

In Norwich, on the 14th inst. by Rev. M. G. Clarke, Mr. Newell C. Brakenridge, to Miss Martha L. Roach.

In Preston, by the same, Mr. George M. Denison, to Miss Lucinda Grant, both of Plainfield.

### Deaths.

In East Windsor, (Warehouse Point) Mr. Wm. G. Parsons, son of Mr. Wm. Parsons, aged 27, on the 9th inst. Mr. Wm. Parsons, aged 59.

In Enfield, Conn. at the Shaker Village, on the 1st inst. Mr. Elisha Eaton, aged 58.

In Mount Pleasant, Iowa Territory, on the 24th ult. Mr. Peniel Cheney, aged 63, formerly of Sturbridge, Mass.

In Providence, R. I. on the 2d inst. Mr. Henry John Ripley, aged 18.—a member of the Junior class in Brown University, and only son of Rev. Prof. Ripley, of Newton, Mass.

Thus, suddenly have the earthly hopes of fond parents been blighted, and the Institution with which he was connected deprived of a promising and universally esteemed member. But we trust he is gone to dwell forever in the presence of the Saviour whom he loved, and whose religion he professed.

Gentle class-mate, friend and brother,  
Peaceful be thy hallowed sleep;  
Long shall we thy memory cherish,  
Long thy love and kindness keep.

In Chicopee Falls, Mass. Nov. 12, at the house of Dr. Jacob’s Miss Cynthia M. Wright, of Suffield, aged 35 years.

She was a member of the 2d Baptist church of Suffield, amiable and exemplary in her life—in her death calm and resigned. When near her end she remarked to her sister, “I feel perfectly resigned to the will of God if I am not deceived, and I think I am not—but how solemn! how solemn! O, how solemn to change worlds.”

**Receipts for the week ending Nov. 22.**  
A. H. Stannard, Esq. 2 00; A. Pinney, Esq. 1 00; S. E. & J. D. Chapman, 2 00; Nancy Lamb, 2 00.

### CONNECTICUT LITERARY INSTITUTION.

The Winter Term of the Connecticut Lit. Institution will commence on Wednesday, the 30th day of November inst. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students disposed to labor, can generally find employment on the Steward’s premises, or in the village, and in this way defray a part or all of their expenses. The thorough instruction afforded, the judicious and efficient general discipline, and the marked and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it so highly merits, and which it has hitherto received.

Suffield, Nov. 25, 1842.

**THE** Court of Probate for the District of Hebron, hath limited and allowed six months from the date hereof, for the creditors of the Estate of ABRAHAM LYMAN, late of Coventry, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be deemed a recovery. All persons indebted to said Estate, are requested to make immediate payment to Nathan Lyman, Administrator.

Coventry, Oct. 17th, 1842.

**NOTICE.**—The subscribers having been appointed by the Hon. Court of Probate for the District of Suffield to examine and adjust the claims of the creditors of the estate of Demas Harmon, late of Mantua, Ohio, and formerly of Suffield, in said District, deceased, hereby give notice that we will meet at the house of Albert Kent, Esq., in said Suffield, on the business of our appointment, the last Monday in November and May, at 3 o’clock, P. M. on each of said days. Six months are allowed and limited by said Court to the creditors of said estate to exhibit their claims to us duly attested.

ALBERT KENT, J. Com. PAUL HARMON, Jr. 3w37

**Auction Prices.**  
SCHOOL Bibles, 18 3-4 cts.  
Bibles 12 mo. 27 cts.  
do Pocket from 37 1-2 cts. to \$1.

Testaments from 8 to 75 cts.  
History of the Church, Brattleboro Edition, \$1 50.  
Rollin’s History, 8 vols. only 37 1-2 cts. a volume.  
North American Review, handsomely bound, complete in 54 vols. for \$108, at the Asylum street book store.

JOHN C. WELLS.

**Sabbath School Depository at the Asylum** street book store.

JOHN C. WELLS, Agent.

**PORTFOLIOS,** Pocket Books, Card Cases, and a good variety of Stationery, at the Asylum street book store.

JOHN C. WELLS, Successor to Tyler & Porter.

A full supply of School and Miscellaneous books at the Asylum street book store.

**Found.**—A lady’s silk bag was picked up on the side-walk last Sabbath evening, which the owner can have by calling at this office.

Nov. 25.

**Notice.**—The Quarterly meeting of the Board of the Conn. Baptist Convention will be held in the lecture room of the First Baptist church in Hartford, on Tuesday, the 14th day of Dec. next, at 10 o’clock, A. M. Per order

Nov. 22, 1842. J. S. EATON, Sec’y.

**Miss C. Pettibone & Co.,**  
Invite the attention of the ladies to a large and additional supply of silk velvets, silks and satins, of the most desirable styles and colors. A large and beautiful assortment of velvet, and other new styles of bonnet, neck, and cap ribbons,—fancy buttons for dresses, fringes, gimps, cords and tassels, for cloak trimmings and cardinals; black and white lace of every description, flowers, plumes, gloves, cravats, corsettes, &c. &c.

Plain and tartan velvet bonnets of a new pattern, silks do; ladies dress caps, uncut bonnets, together with a great variety of new and desirable goods, at uncommonly low prices.

Milliners from the country supplied on the most favorable terms—cloaks and dresses made in the best manner, after the latest winter fashions.

F. S. New goods will be received every week through the season.

**TO RENT.**  
A pleasant and convenient tenement in the basement story of a house on Temple street, lately occupied as a Man. tinsmith shop.—Apply to the subscriber, No. 180 Main street.

Hartford, Oct. 26th, 1842. GURDON ROBINS.

**Hartford County Temperance Society.**  
The monthly meetings of this Society will be resumed, and a meeting be held at New Britain on Tuesday, the 22d inst. at 10 o’clock, A. M. Public exercises at half past one o’clock, P. M. It is hoped there will be a full attendance of delegates. Operations for the winter must be decided on, and a Secretary chosen in the place of the Rev. Mr. Hemenway, resigned.

A. M. COLLINS, President.

**NEW BOOKS.**  
The New Testament, with Notes. By Abbott.

D’Aubigne’s Reformation in Germany and Switzerland. History of American Missions, 8vo.

Universalism Unmasked. By J. M. Davis.

My Saviour, or Devotional Meditations on the Names and Titles of Christ. By Rev. John East.

The Way of Escape. By the author of the Waymark.

Young Lady’s Guide. By Harvey Newcomb.

Almonac, or the Golden Rule—a tale of the Sea.

Old Ironside, a story of a Shipwreck.

Hours for Heaven: a small but choice selection of prayers.

Willy the Wanderer, by the author of Almonac, or the Golden Rule.

The Evergreen Chaplet, a Christmas Gift.

The Cluster, an aid to private devotion. By H. Newcomb.

Rolls Philosophy, 2 vols. By Abbott.

The Token of Remembrance, gilt, 32mo.

The Vicar of Wakefield, gilt, 32mo.

Pure Gold from the Rivers of Wisdom.

Also, a choice collection of Gift Books, for sale by the subscriber.

No. 180 Main Street. GURDON ROBINS. 36



## Poetry.

For the Christian Secretary.

## Eternity and the Soul.

ETERNITY!—ETERNITY!—when first  
Pealed out Jehovah's all-creating voice,  
Which bade the Light thro' realms of darkness burst,  
And orbs unnumbered in their course rejoice—  
Thy years were countless as the stars on high,  
And thou wast then, as now, the same—Eternity!

When crashing spheres shall wail the death of Time,  
Melting away at God's consuming ire;  
When He shall wrap the world in flames sublime,  
And bid the starry lamps of heaven expire—  
Thou, fearless, in thy track shalt onward run,  
Nought but the childhood of thy endless years begun!

The soul, undying as its glorious Sire,  
Shall live, like thee, in its immortal state;  
And joys that wake the purest seraph's lyre,  
Shall bid it welcome at thy golden gate;  
Or anguish deeper than the world can show,  
Shall sink it down for aye, amidst thy darkest woe!

Eternal destinies the soul await—  
They hang on the decisions of an hour;  
And if its interests be deferred too late,  
Oh, how shall it escape avenging power?  
Scorn, mortal, melt the path thy feet have trod—  
ETERNITY proclaims, Prepare to meet thy God!

S. D. P.

## The Summer's Gone.

The summer's gone—and every flower  
That waved its beauties to the sun,  
Has bloomed its brief but lovely hour,  
And shed its fragrance, and is gone.

The summer's gone—and many a hope  
That budded with the early spring,  
Has seen its blossoms brightly ope  
To wither like a blighted thing!

The summer's gone—and many an eye  
That brightly shone, in tears is shrouded,  
And hears that loved us, withered lie,  
Or worse than this, by coldness clouded.

The summer's gone—but soon again,  
Shall blush and breathe upon the air  
The unmeasured flower, and paint the glen—  
But those I loved will not be there.

## Miscellaneous.

## Crooked Sticks.

One crooked stick in a pile of wood is sufficient to disturb the whole heap, and if two or three such sticks are placed together you cannot make them lie; they will tumble down. Nothing can be more trying to the woodman, or to the housewife than these crooked sticks. Who can abide them?

There are some individuals in society who are always finding fault with every thing they do not originate themselves. They cannot get on harmoniously and help forward any good cause, because something goes wrong. Unless they can manage every thing in their own way, they will do nothing but to be perpetually grumbling. They are uncomfortable brethren—you cannot work with them—crooked sticks—you can harmonize with them in nothing.

Such individuals have a mortal disease, of a very troublesome, if not dangerous character. It is difficult to trace its origin, but we suppose the moral system to be affected more or less with the virulent humors of selfishness, jealousy, self-conceit, pride of opinion, and ill-nature. We know not exactly what to call it, but suppose the grumbling hypochondriasis may not be amiss. We venture to prescribe a remedy:

Take of humility, 3 grains,  
Forbearance, 1 ounce,  
Charity, 3 scruples,  
Brotherly love, 2 drachms,  
Patience, 3 ounces:

Mix in 3 gills of the milk of human kindness. To be kept on hand, and taken whenever the grumbling symptoms appear. If the paroxysms continue, increase the strength of the prescription by a little self-knowledge.—*John the Baptist.*

## A Family Scene.

"On the 7th day of February, 1814, the family of Deacon Zebodee Kendall, of Dunstable, Ms. were all collected together under the paternal roof, for the first and last time. It consisted of the father and mother, then entering upon a green old age, six sons and one daughter, survivors of twelve children, the oldest of whom had left home before the youngest was born. Three of the sons had wives with them, and the fourth his affianced bride. We dined together, my father asked a blessing from above, before meat, and returned thanks afterwards, as was his custom. After dinner, he addressed us in reference to this our first general meeting, which he anticipated would be our last, and in broken accents endeavored to impress more deeply upon our minds those moral and religious principles and precepts, which, aided by the best of mothers, he had inculcated upon us from our earliest infancy. Our mother attempted to speak, but emotion choked utterance. Our father resumed, and addressing himself to me, said they would probably see me no more in this world; and as his last injunction, charged me to be honest in my profession,—deal justly in all my transactions with my fellow men, and having done my best in this world, to rely for happiness hereafter on faith in the merits of a Saviour. There were no dry eyes in that company. Some remarks of a similar character were made by one of my brothers, when there was silence interrupted only by sobs. My own heart was too full to utter a word. After a pause long enough to produce composure, we sang together an appropriate hymn; for we had all been taught in family worship to raise our voices in praise to our Maker. Our father then addressed the Ruler of the Universe in a fervent prayer, which reached the Eternal Throne, if ever the sincere and heartfelt aspirations of a mortal did."—*Expositor.*

## Anti-Mission Baptists.

All our readers may not know that there is, at the South and West, a sect of Baptists, called Anti-Mission Baptists. We have heard them called Anti-Effort Baptists, on the whole the most appropriate name. They go against missions,

Bible societies, and the temperance movement, especially; and in general they oppose active efforts to promote religion. A case in Georgia came within our knowledge, where an individual was excommunicated from the church for joining the temperance society. We have heard even of instances, where family prayer was proscribed, or not encouraged. This strange sect published a paper in North Carolina, called the Primitive Baptist. A late number of the paper contains a sermon delivered by one of their elders, in which, after railing against missions, an educated ministry, and the temperance cause, he levels his shaft against Bible societies after this fashion:

"But the distribution of Bibles has been going on some time—what has been the effect on society in general? Why, from all I can see and hear, society is worse in its morals than when I could first remember—more pride, more dress, less confidence between men, more failures, suicides, murders, than there were thirty-five years ago. The bible is the best of books, but how many thousands have lived and died in sin, with one in their house for forty years; and how many thousands have been hopelessly converted to God that never owned a bible, nor read a word in one? Yea, my observation tells me of this sort are the greatest number of professors of religion."

It may be that in North Carolina, it is true that a majority of professing Christians never read a word in the Bible—for there only one in ten of the adult population, we believe, can read. And here, perhaps, is the secret of these dreadful errors. The word of God is no lamp unto their feet, nor a light unto their path.—*Boston Recorder.*

## Doctor Carey.

The motto of one of the boldest, most active and most efficient men of modern times, was, EXPECT GREAT THINGS, ATTEMPT GREAT THINGS. This was Dr. Carey, who about fifty years ago went out as a missionary to India. Thus speaks Fuller, in reference to this enterprise. "Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us; and while we were thus deliberating, Carey, as it were, said, 'well, I will go down, if you will hold the rope.' But before he went down, he bound us to perseverance, and as it seemed to me, took an oath from each of us at the mouth of the pit, to this effect, that while he lived we should never let go the rope."

Could the Christian world be brought to act upon this principle of Carey, we should within thirty years witness results as stupendous as creation, interesting as eternity, and lovely as Eden. Dr. Carey had no advantages, either natural or artificial, above what many now enjoy. How stands his memory now! Why, it comes to us from far-off India, more fragrant than the odors from an Eastern spice grove. His memory is embalmed for all coming time. His name is inscribed indelibly upon the face of a vast country whose population exceeds a hundred millions. His influence will be reviving to many generations yet unborn, like the gentle dew of summer to the withering herb. Infants will be taught to lip his name with gratitude, and the good of which he has been the instrument will be felt so long as the sun and moon shall endure. In his case we have a beautiful illustration of what the lamented Evans meant, when he said, "there is nothing like being a benefactor of minds."—*N. E. Puritan.*

## Description of the Saviour.

The following letter was taken from a manuscript in the possession of the present family of Killy, now in Lord Killy's library, which was taken from the original letter of Publius Lentulus, at Rome:

Letter of Publius Lentulus to the Senate of Rome, concerning Jesus Christ.

It being the usual custom of the Roman Government to advertise the Senate and people of such material things as happened in their provinces in the days of the Emperor, Tiberius Caesar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate, concerning our Saviour.

There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the son of God. He raiseth the dead, and cureth all manner of diseases: a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear: his hair of the color of a chestnut full ripe, plain to the ears, thence downwards it is more ornate, curling and waving about his shoulders: in the middle of his head is a seam or partition of his hair, after the manner of the Nazarenes; his forehead plain and very delicate: his face without spot or wrinkle, beautified with a lovely red: his nose and mouth so formed as nothing can be reprehended: his beard thickish, in color like his hair, not very long, but forked; his look innocent and mature: his eyes grey, clear and quick: in reproving, he is terrible: in admonishing, courteous and fair spoken: pleasant in conversation, mixed with gravity: it cannot be remembered that any have seen him laugh, but many have seen him weep: in proportion of body most excellent: his hands and arms most delectable to behold: in speaking, very temperate, modest and wise: a man for his singular beauty, surpassing the children of men.

HEAVEN.—The sufferings of the present time are not worthy to be compared with the glory to be revealed. It matters not what we want or what we suffer. If this life were a state of extreme poverty and misery, if not a single beam of light were to break in upon our gloomy dungeon, if not a single drop of consolation were to be mixed with our very bitter cup; if we were to travel through the wilderness amidst perpetual alarms and assaults, without a single moment's rest or safety; Heaven would make amends for all, and our light afflictions, which are but a few moments, would work out for us a far more exceeding and eternal weight of glory.—*Savington.*

IMMORTALITY.—Man, at the age of twenty, retains not a particle of the matter in which his mind was invested when he was born. Never-

theless, at the age of eighty years, he is conscious of being the same individual he was as far back as his memory can go, that is to say, to the period when he was four or five years old. Whatever it be, therefore, in which this consciousness of identity resides, it cannot consist of a material substance, since it had been repeatedly changed, and the source of identity had been destroyed. It is, consequently, in ethereal spirit, and as it remains the same, throughout all the alterations that take place in the body, it is not dependant on the body for its existence, and it is calculated to survive the ever changing frame by which it is encircled.

## Persecution of the Baptists in Germany.

At Marburg, one of the principal towns in Hesse, there is a small Baptist church, whose members, at the present time, are suffering a severe persecution on account of their principles as Baptists. The subjoined extract from a letter written by Dr. Raumer, a member of the church at Stuttgart, to Br. Lehmann, pastor of the Baptist church at Berlin, describes the following scene as having lately occurred at Marburg, which will serve to illustrate the nature of the trials to which our German brethren are exposed in adhering to their views of Christian duty. The letter is dated July 16, 1842.—*Chr. Watchman.*

"Our sister church in Marburg, of which you have heard, has now been for a long time an object of persecution and hostile treatment on the part of the magistrats there. A beloved brother there, Jeremiah Grimmell, who neglected to bring his infant child into the state church to be sprinkled, was first punished in the payment of a heavy fine, which was intended to compel him to obey the requisition. As he did not of his own accord, pay the money exacted from him, he was fined still farther, and his furniture even to chairs and beds, was seized and taken from him. These measures having failed to shake the firmness of the brother, and his like minded wife, the magistrats then threatened to take the child from them by force, and to perform upon it themselves the rite of church baptism. As the first step to the execution of this threat, a guardian was appointed to the child and the parents. At length, on last Monday, the plan was carried fully into effect. The guardian taking advantage of the absence of the father, came into the house with a band of police officers and soldiers, and demanded the child of the mother. Upon her refusal to surrender it, the infant was torn from her by force, and immediately dragged away in order to have the act of church baptism, so called, performed upon it, before the father could return to prevent it." To prevent the recurrence of such scenes, they propose to petition the government for a relaxation of the laws in their behalf. Their prospects of success in this application, are not, however, for the present, at least, the most encouraging.

Protestantism is making strides in France; in some localities, the advance is marvellous, and if the movement continues to progress with its present steadiness, a great change will ultimately be effected in the religious character of the French people.

THE WORLD A LABYRINTH.—The world, says Coleridge, is a vast labyrinth, in which almost every one is manifesting hatred to those who don't run the same way. A few, indeed, stand motionless, and not seeking to lead themselves or others out of the maze—laugh at the failures of their brethren, yet with little reason, for more grossly than the most bewildered one, does he act, who never aims to get right. It is more honorable to the head, as well as the heart, to be misled by our ignorance in pursuit of truth, than to be safe from blundering by the contempt of it.

DRESS.—A great many professors of religion think they can sin in dressing, much cheaper than in any thing else! That the God who has forbidden gay, or costly clothing, will overlook their departure from his word, in that particular, if they are only honest in other respects! Now if God had cared nothing about the dress of his children, he never would have said any thing about it. The truth is, all such professors make light of God's will, and show that they think more of the praise of men than they do of the kingdom of God.

The English Baptists have a small but prosperous mission at Belize, in South America. Also one at Fernando Po, on the western coast of Africa. They say, "it originated in the zeal of our colored brethren in Jamaica."

## Puseyite Errors.

The Scriptures and Tradition together are the joint rule of faith.—*Tract 78, p. 2.*

In the sense in which it is understood at this day, it is plain that the Scripture is not, on Anglican principles, the rule of Faith.—*Tract 96, p. 11.*

There is altogether sufficient evidences, independently of the Scripture, that the Apostles taught, as divine and necessary, certain doctrines, and inculcated, as essential, certain practices.—*British Critic, April 1842.*

Scripture is the foundation of the Creed—but belief in the Scripture is not the foundation of belief in the Creed.—*Lecture on Romans, p. 216.*

A number of means go to effect our justification. We are justified by Christ alone, in that he has purchased the gift: by Faith alone, in that Faith asks for it; by baptism alone, for baptism conveys it; and by newness of heart alone, for newness of heart is the life of it.—*Tract 90, p. 13.*

It is a matter of express supernatural privilege that general councils shall not err, when gathered together according to the commandment and will of Princes, and in the name of Christ according to his promise.—*Tract 90, p. 21.*

[The Council of Trent had, as such, any Council can be known to have, these marks. Did it err or not?]

Invocation of saints not censurable, and certainly not fond, if we mean nothing definite by them.—*Tract 90, p. 26.*

Holy Mary, and all the Saints intercede for us unto the Lord, that we may be worthy of his help and salvation, &c.—*Tract 75, p. 62.*

We do not strictly define the number of Sacraments. If a Sacrament be merely an outward sign of an invisible grace given under it, the (Roman)

rites may be Sacraments; but if it must be an outward sign ordained by God or Christ, then only baptism and the Lord's Supper are Sacraments. *Tract p. 45, 46.*

"There is a purgatory \*\*\* souls detained there are aided by the suffrages of the living, i. e. by sacrifices of masses, prayers, alms, and other works of piety." Such is the Roman doctrine; and taken in the mere letter, there is little in it against which we shall be able to sustain formal objections.—*Tract 79, p. 5.*

We talk of the blessings of emancipation from the Papal yoke, and use other phrases of a like bold and undutiful tenor.—*British Critic, July 1841, p. 2.*

The Revolution of 1618, is stigmatized as an ultra Protestant rebellion.—*Tract 86.*

The Protestant tone of doctrine and thought is especially anti-Christian.—*British Critic, July 1841, p. 29.*

Private judgment is not to be exercised on Scripture, the sense of which is to be collected from the Catholic Fathers.—*Tract 51, p. 10; and 82, p. 35, 36.*

The church is in bondage, working in chains, teaching with the stammering lips of ambiguous formularies, and inconsistent precedents and principles, but partially developed.—*Tract 90, Introduction.*

## Children's Corner.

## John Hawkins.

Doubtless all of my young readers have heard of John Hawkins, of Baltimore, the great advocate of, and lecturer on Temperance. He was once an intemperate man, and neglected his family and all his duties, and associated with men of degraded character and habits.

And how do you think his reformation was effected? Through the instrumentality of his daughter Hannah, a little girl of twelve years of age. She loved her father, and wept for his degraded condition. The particular circumstances which brought about his reformation, are related in a thrilling manner by Mr. Hawkins himself, and are in substance as follows:

After having been drunk every day for six weeks—and he prayed God that he might remember the day until his death—he was lying one morning in bed, his whiskey bottle by his side, and in such a state of mind that he feared he should commit some horrible crime—when he began to ask himself if it were possible for him to be saved! His conduct towards his family had been such, that his daughters had, one by one, been taken from under his control, all but the youngest, and they had come back for her, but she refused to leave him. "Though all the world forsake father," said she, "I never will. I have stood by him thus far, and will yet."

Well, he heard her, on the morning referred to, coming up stairs. He did not wish, in his state of mind, to see one who had thus stood by him—he covered his head with the bed clothes, but he felt her at his side. She wished to say something to check him, but feared to do so. His mental suffering at this time was indescribable, he trembled from head to foot.

At length, in a faint voice, she said, "Please, father, don't send me for any more whiskey to-day." He had some feeling left, and her kind wishes came home to his heart, but he ordered her in an abrupt manner to leave the room. She left him, but her feelings were deeply injured. "Mother," said she, "please to go up stairs to father—I did not mean to wound his feelings." "What," said he to himself, "and am I so brutal, as to wound the feelings of a child who so loves me?" He heard her coming again, and again covered myself. She knelt by the bedside. What she was then doing was unknown to me, but it is now known that she was offering up a silent prayer for her degraded, disgraced, and wretched, but still beloved father.

She gently raised the clothes, and he gave her one piercing look; his arms were extended,—"Hannah, come," was all that he could say, but with a cry of joy, she was the next moment clasped to the bosom of her father. From that moment he determined that another drop of alcohol should never pass his lips, and in the strength of God, he had thus far kept his pledge!

That night he attended the place of meeting of the Washingtonians; the pledge was read to him, he walked up to the table, signed his name, and delivered Mr. Rum over to the proper authorities!

This was all done without the knowledge of wife or daughter. That night, when he returned home, as he closed the door, he knew from the glimmering light at the head of the stairway, that his daughter was listening to know whether the door opened drunk or sober. The result was satisfactory; and in the strength of God, every door opened and shut by him hereafter should open and shut sober.

The effect produced when he informed his wife and daughter that he had taken the pledge, he described at length. Often since, when far from home, he has blessed God for the joy which that hour had brought to wife, family and friends.—*York's Medallion.*

## Sabbath Schools, and the Public Worship of God.

It was Sabbath morning—cold, boisterous, and snowy. A Christian father who lived about four miles from the house of God, was quietly composing himself to stay at home.

"Father," said his son, a lad some eight summers old, "are you going to meeting this morning?"

"No, child, it is too rough."

"O, father! what shall I do? If you do not go I cannot get to Sunday school to-day, and I shall be so sorry!"

The father sat thoughtfully a few moments. His child's earnestness roused him. If my child would go, I ought to go too, he thought, and jumping up he fixed his sleigh, and when the man of God stood in the sacred desk, that family sat cheerfully in their pew.

Reader! behold the influence of Sabbath schools on public worship. If you are a teacher, be in earnest to have your school continued through the winter.—*S. S. Messenger.*

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